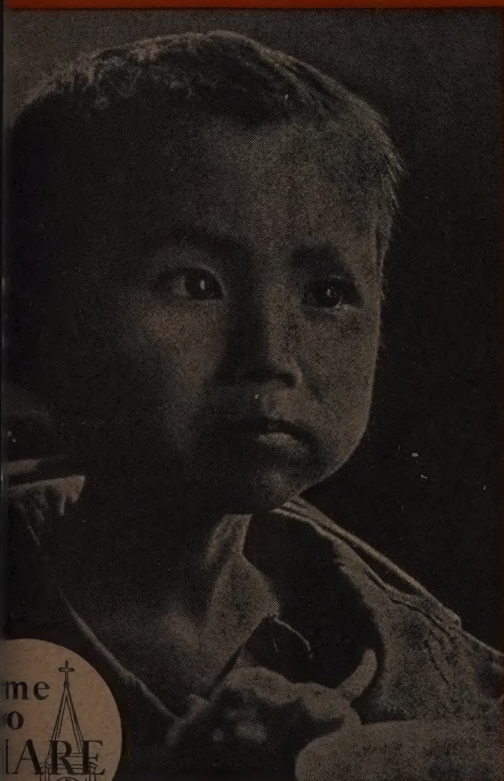


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LUTHERAN MEN



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No. 2



THE BOY WHO COULD NOT SMILE

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LUTHERAN MEN

JOSEPH B. MOHR, Editor, 3701 Avenue I, Brooklyn 10, N.Y.

SEND HERE ALL CONTRIBUTIONS FOR PUBLICATION

EARLE W. BADER, Executive Secretary, Market and New Streets, Bethlehem, Pa.

SEND HERE ALL SUBSCRIPTIONS, CHANGES OF ADDRESS, CORRESPONDENCE REGARDING THE BROTHERHOOD ORGANIZATION AND INQUIRIES REGARDING ADVERTISING

Staff Writers

Earle W. Bader, Market and New Streets, Bethlehem, Pa.

Dr. Earl S. Rudisill, 1228 Spruce St., Philadelphia 7, Pa.

Rev. Charles F. Brobst, 4 N. Main St., Telford, Pa.

Dr. George A. Eichler, 320 E. 20th St., Northampton, Pa.

Brotherhood Directory

PRESIDENT — Ralph J. Wohlsen, P.O. Box 696, Bridgeport 1, Conn.

FIRST VICE PRESIDENT — Fred W. Konemann, 505 Stirling Road, Silver Spring, Md.

SECOND VICE PRESIDENT — William Shetlock, 22 S. Fourth St., Coplay, Pa.

THIRD VICE PRESIDENT — B. T. Bodie, 1007 Hillcrest Ave., Columbia 3, S.C.

TREASURER — Ernest C. J. Haller, 1731 Lincoln Ave., Northampton, Pa.

SECRETARY — Aubrey Mauney, Gaston St., Kings Mountain, N.C.

EXECUTIVE SECRETARY — Earle W. Bader, Market and New Sts., Bethlehem, Pa.

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Rev. Fred Wiegman, D.D., 125 Conger Ave., Akron 3, Ohio

Term expiring 1954

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Term expiring 1956

Alfred Arnesen, Sr., 3837 N. Monticello St., Chicago, Ill.

Leonard F. Ashford, 609 W. Godfrey Ave., Philadelphia 26,

Rev. Paul M. Kinports, D.D., 515 Huger St., Charleston 29, S.C.

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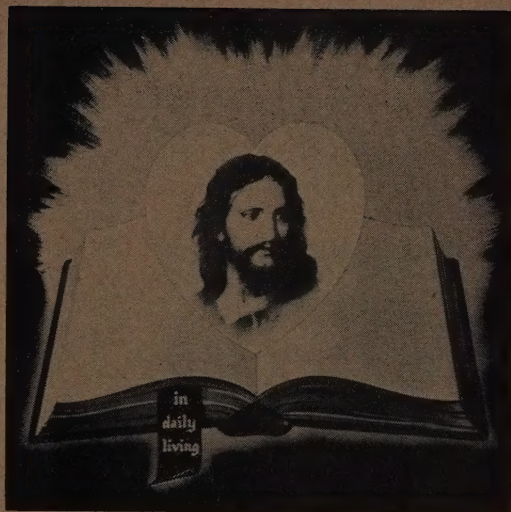
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The Heart of the Bible

by

WILLIAM
BERKEMEYER



THE BIBLE has a beating heart, but does not wear its heart upon its sleeve. Without that beating heart the Bible is lifeless, for it is the heart which sends spiritual blood circulating, energizing, healing, nourishing every page. Just as in our own bodies, there are remote members where it is difficult to find and feel the pulse of life, so there are pages of Bible history which seem dry and dead, unless we know the Bible's beating heart. Since we cannot detect there the beat of that heart, we can read these pages with spiritual profit and understanding, only as we know, from other

pages, the pulse of that heart. There are other pages of Scripture which pulsate so strongly with the Bible's heart that we can learn to know that heart there.

What is the heart of the Bible? It is as easy to find and describe as it would be for a man of science to draw a picture of the human heart, or even remove it from the body in order to examine and analyze it. Yet, in either case, there results mere theoretical knowledge, rather than life-giving experience. A man can say quite truthfully, "The heart of the Bible is the good news of God's gracious coming in Christ Jesus to save men." But the value of that truth depends upon whether it is felt and responded to in humble trust. Simply knowing what the heart of the Bible is may be like holding a human heart in the palm of

The Rev. William C. Berkemeyer is pastor of St. Matthew's Church, Bethlehem, Pa. This is the first in a series of four articles by Pastor Berkemeyer, in connection with the Brotherhood's emphasis upon "The Bible in Daily Living."

your hand. It does not thus give you its life. You cannot even feel its beat or its warmth. Knowing the heart of the Bible has value only as that knowledge moves you so to read the Bible as the living Word of God, in order to find and feel and be saved by the spiritual life there.

How are you brought to feel that God has come in Christ to you, graciously, lovingly to save and serve and re-create you? How? Only as you experience that conquering love of God pulsating in life: throbbing in the tale of the angels and the shepherds and the child Jesus; beating in the cheerful, lowly day-to-day ministry of the Master to the sick Galileans; pulsating in the parables of the Good Samaritan and the Prodigal Son; pounding in the quiet prayer of dark Gethsemane and in the sharp pain of Golgotha's Cross; pulsing out a joyous rhythm on Easter morn.

Once we feel the gracious approach of God to us in these pages of Scripture which are so strong with this beat of God's love, we can turn elsewhere, forward into the New Testament, backward into the Old — and be warmed and cheered and guided by the same pulsing love, which may beat less clearly there. We can experience

the heart of the Bible in faithful Abraham's pioneer pilgrimages; in Joseph's forgiving concern for brethren; in the ancient Mosaic covenant with captive Israel; in talentless David's repentant service of God; in the loving songs of the Psalmists and the poetic dreams of the prophets and the bright witness in word and deed of apostles, martyrs, evangelists; in Isaiah and Amos and Peter and Paul and John.

Knowing the beating heart of the Bible, you can feel it savingly, as you read its pages, in the consciousness of God's gracious coming in Christ. But unless you begin with that pulsating heart, you can easily become lost in the human flesh or the dry bones of history, of which this Bible is composed. For as always, it is only the Spirit which gives life. The Bible, like Jesus himself, is both human and divine — human body and divine spirit. Unless, in your reading, you feel this and find the love of God in Christ pulsing through the characters and events of Biblical history, you will never be saved by the consciousness of that same saving love of God pulsing through the characters and events of your own day and times and life.

Lutheran Unity

It was my privilege to speak at the annual banquet of The Lutheran Men of Chicago. In the large assembly I noted many Augustana men (and women), some of them citizens of high position and prestige. Wherever I go I find that laymen are keenly interested in Lutheran unity and union. In their own assemblies where they feel no "hierarchical" inhibitions, they become enthusiastically and contagiously vocal. I might add that they are becoming quite impatient because of the many ecclesiastical delaying actions. I hope that their voice may grow louder, more insistent, more compelling until Lutheran unity becomes a reality.

—P. O. Bersell

The Gospel Via Motorcycle

by R. H. GERBERDING

Pioneering and adventuring in the far north country.

ON THE Sunday a new church school opened as a branch of the mission being developed at Geraldton, Ontario, Canada, 12 pupils were present. The next time only three came. An interested teacher asked some of the absentees why they stayed away.

"We won't go to that Sunday school. The minister swears!"

"Surely you must be mistaken! What did he say?"

"He said 'Jesus Christ' many times."

Does that not show the need for Sunday-school work?

Even though another denomination was holding services in the same schoolhouse, 18 of the 21 children in that school thought 'Jesus Christ' was just a forbidden swear-word. What kind of a Gospel was being taught by this other religious school?

This incident does teach that there is an idea, though hazy, of the sacredness against the profane somewhere in the hearts of parents and teachers. That alone shows a receptivity toward a church that will clarify religious thinking.

Services in Geraldton are not held

The Rev. R. H. Gerberding, D.D., is executive secretary for the Board of American Missions.

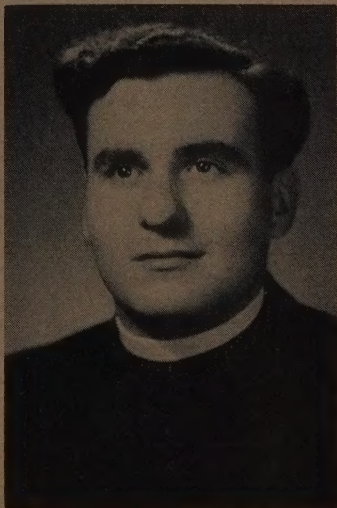


Photo by Belair, Kitchener
Pastor Rock

in a building which is "warm." Through last December the temperatures in the meeting-place were as high as from 35 to 50 degrees! That was wonderful, because 10 months earlier, when the incipient congregation was using the Ukrainian Peoples' Home, the best they could do was to raise the temperature to 10 degrees above zero, and after the door had been opened three or four times, it would go down to five below. All that month the outside temperatures ran between 40 and 50 degrees below

zero. The worshippers could have no accompaniment for their singing because an organist would have frozen her fingers.

The pastor reached Geraldton on his first visit as mission-developer by means of a motorcycle, which he rode 1000 miles to get there. He was sent by the Board of American Missions at the request of the Canada Synod. Through one stretch of the journey, he went 132 miles without coming to a home or a gas station. As he neared his destination, he almost ran into a bear crossing the road in front of him.

One of the names claimed by the town is "the hub of the moose country." In fact, one of the greatest handicaps to his church work is the proximity of good hunting and fishing spots. He writes that any morning in spring, summer, or fall one can drive

out of town a mile and catch a good sized walleyed or northern pike for breakfast. Since the chief occupation is mining, such opportunities make it hard for the people to stay in town and attend church on Sundays when they do not have to work.

Another name for Geraldton is "the friendly town of the North." It is situated on the trans-Canada highway 900 miles northwest of Toronto and 175 miles northeast of Port Arthur, which is at the international boundary on Lake Superior. It numbers from 3000 to 5000 inhabitants, who have come there either for gold mining or wood-pulp industries. The town is only 16 years old, and from the beginning was built in accordance with well-conceived town planning.

Only recently, however, has the main street been paved, the open



Geraldton, Ontario, is only 16 years old.

litches provided with sewer pipe and covered, and wooden sidewalks replaced by pavement. Housing is hard to get, meeting places are few, life is rugged and wild, and irreligion rife. It is surrounded by "bush," meaning forests and muskeg swamps. At certain seasons it is infested by big black flies, which almost devoured the pastor before he learned how to medicate himself against them.

This pioneer town was first visited by Canada Synod President J. H. Rebbe, D.D., and Pastor H. N. Lossing in September 1948. The regional committee of the National Lutheran Council cleared it for the United Lutheran Church in America that same month. In May 1949, Pastor Lossing surveyed the town under the auspices of the Board of American Missions and in September the board approved it for occupancy.

It was not until the summer of 1950 that a missionary was secured. Out of the graduating class of Waterloo Seminary, Robert E. Rock was found willing to undertake the development of this farthest north and farthest west outpost of the Canada Synod. His pioneer spirit shown by his initiative in traveling to the field on motorcycle, and by his continuing resourcefulness in finding places of worship and using them despite the many handicaps suggested above, early won him a place in the hearts of the residents. At first they were lukewarm to him, suspecting him to be another fly-by-night sectarian, but before the year was over, the substantial quality of his work and his wholehearted en-

trance into community affairs gave him recognition as a leader, and his growing congregation is a force in the life of the forward-looking municipality.

In addition to the services in Geraldton, Pastor Rock holds Sunday school in Long Lac, 25 miles distant, and in Jellicoe, 32 miles away. In the season when roads and trails are open he reaches the lumbering camps in the bush via his faithful motorcycle.

Since beginning this work, he married a local girl, Iris Ouarrell, who was and still is the faithful organist. Besides that important function, she also drives her husband's new car as a Sunday-school bus, gathering up distant pupils and taking them home and bringing adults to church. Incidentally, she teaches music to help pay for the car which her husband purchased by taking advantage of the board's emergency loan plan for missionaries.

Last September, with 10 inches of snow already on the ground, Faith Lutheran Church of Geraldton was organized by 57 charter members. It was made up of many nationalities, chiefly Finns, Estonians, Scandinavians and Germans. President Rebbe and Dr. A. M. Knudson, divisional secretary for English home missions of the Board of American Missions, took part in the ceremonies. Thus the new enterprise is put on a solid foundation, ready to grow with the community and leaven it with the spiritual and moral influence which alone will save it from disastrous paganism.

●



Evangelism— and The Layman

by

CLIFTON M. WEIHE



"PASTOR, WE'LL take care of the money and property. The rest of the job is yours." So, in effect, say many councilmen and laymen.

This attitude, Dr. John R. Mott pointed out in his Ayer Lectures (1931), is an indication of the church at low ebb. On the other hand, when "the priesthood of believers" is given more than lip service, the church is rising on higher tides.

Luther gave meaning again to the Biblical teaching that all believers are, in a real sense, priests before God. All believers, too, are his fellow workers.

"We are workers together with God," said St. Paul. Perhaps the German word is better — *mitarbeiter* — workers together with. Unfortunately, the secular term "layman" gives faulty meaning, as if the unordained had small responsibility in every

phase of Christian and church life.

A councilman once said to me "You know, lay visitation evangelism is going to make an honest man out of me. For years I've pledged to assist in the spiritual work of the parish, but all I've done is count money and try to keep the pastor from spending too much of it. Now there is an opportunity to begin keeping that pledge."

"Ye shall be my witnesses" must ring in the ears of all who would confess the ascended Lord. "A city set on a hill cannot be hid." It must not be hid! Yet all too often it is left to the pastor to be the "paid, professional witness" of the entire flock. When the congregation defaults in her witness it dims the pastor's witness, too.

When the members witness effectively, the pastor's witness will count for all the more. His ministry can be more effective and better focussed. H

men has more time for the specialized ministry for which he is trained. People with special needs and in crisis-time will come to him when they know he can take time to help them. The congregation thus serves these people through the pastor. And people will come if the pastor is sufficiently free from "coffee calling" to see them through their problems. The saddest song of all is to hear, "Our pastor's too busy to take time for our problems."

The pastor's ministry can be multiplied dozens of times when the members realize that they, too, have been called. And they have!

Such witnessing must be organized and focussed as well as any other job worth doing well. This involves planning, surveying, and having work groups among the "fellowship of believers."

The Brotherhood can take the initiative in its own group as well as aid in the all-congregational program. May we suggest the re-study of the topic "People Get Lost," by Royal Lesher — the Brotherhood Sunday topic of last year. Your synodical evangelism committee as well as the Board of Social Missions stands ready to guide and help. Your pastor will have invaluable suggestions for an all-around program for the entire year. He also has aids which can be ordered in quantity from the publication house nearest you. The Lutheran Commission on Evangelism materials are still "tops" to use. A filmstrip "Bringing Christ to the Home" is available from Tidings, 1908 Grand

Year-Around Evangelism Pre-Lent

- Visit every home in the parish
- leave Lenten printed program
- invite to Ash Wednesday communion
- ask for loyalty to all services during Lent
- Finish visits on unchurched
- Hold Preaching Mission
- Plan to attend Pastor's adult class with new members-in-training

Avenue, Nashville, Tenn. From the same source is available a superb turn-over chart, "Two By Two," for training lay visitors.

We are not limiting the field merely to visitation, but visitation is the beginning. It is the eye-opener to wider vistas of obligation and opportunity.

New Testament evangelism can work today.

A DEPARTMENT of Church Architecture has been established by the ULCA to "advise congregations contemplating building and renovation," and to "foster an appreciation of liturgical architecture in the ULCA," and the executive director will be the Rev. Edward S. Frey, pastor of Trinity Church, Lemoyne, Pa., for the past 16 years.

EDMUND F. WAGNER, LL.D., Scarsdale, N.Y., has been elected treasurer of the United Lutheran Church in America, to succeed Dr. Henry Beisler, who resigned Oct. 12 after holding the office since 1944.

Dr. George A. Eichler gives over his Boy Scout page this month to excerpts from an address by ULCA President Franklin Clark Fry at the Convocation of Scout Executives at Training Conference, E. Lansing, Mich.

Partners in a Common Task

by FRANKLIN CLARK FRY

LET ME say just a few very simple words about myself and about you. There's not much that's too important about me. I have only one focus in life, one standard by which everything is judged. I am a man of the Church. All of my life, my activity, my hopes, my energy, my very soul, belong to the calling to which the Lord God calls me in his Church.

Therefore, when I say that I open wide my arms to you as partners, in

what is a common task, I hope you understand that I am doing to you the highest honor within my imagination and understanding. For if we are partners in what can widely be described as a common task, I believe that you, too, are devoting your soul and your energy; that you're consecrating your minds and your lives to something that is utterly essential in the life of our middle 20th century.

I believe that you and I are active in the most crucial realm of human life in our day. That is the realm of personality, character and living, if you want to make it as broad and deep and inclusive as it deserves to be. It's the opposite of the world of techniques, of manipulation, of gaining power over things. It has its heart and its center in gaining power over



Eight High Awards

These eight young men of Explorer Post 2879, Christ Church, Chicago, were presented the *Pro Deo et Patria* award by Dr. George P. Lottich, pastor. This Post also was awarded the highest citation a year ago in a contest with all the other Posts in the city. The young men are: Aart J. Gilissen, Post Advisor, Fred W. Kraemer, Senior Scouter, Fred Kraemer Jr., Ranger Scout, Jerry Maas, Woodsman Scout, Donald McMillan, Eagle Scout, Warrent T. Miller, Ranger Scout, Louis Oswald, Ranger Scout, Herbert E. Tellfors, Eagle Scout.

Sunday, February 10, is Boy Scout Sunday in all churches. We sincerely hope that you are planning to make this an important program and that you are using the material on Boy Scout Sunday sent out under separate cover. In the January issue we described the new Three Year Program of the Boy Scout Movement, "Forward on Liberty's Team."

Since there is a strong spiritual current running through the whole program, it is appropriate that we should gather in our respective churches on Boy Scout Sunday, February 10, to receive divine guidance and strength for the task that lies ahead.

self, a power which it recognizes can come perfectly, only from God.

Now this is the most crucial realm of all, beyond all comparison; first of all, because it's the realm of man's inner security. I suppose you've analyzed intelligently the trends and the tidal waves of our generation. Every one of them has stemmed from an exaggerated and unhealthy desire for security, for this special benefit.

Both world wars in my time have arisen fundamentally, looked at in the long perspective, from an abnormal craving for safety. One nation, lured around by what in its delirious imagination it conceived of as armed enemies, finally struck out in madness to break the ring, for its own security, thoroughly believed. And all the other nations, recognizing that a mad, rabid dog in society must be suppressed, fought back with intensity and conviction for the sake of security.

The same thing is true in our labor disturbances. Workmen, concerned for their families, as they ought to be as sons of God, have gone out on numerous strikes for the sake of security, for themselves and their loved ones. And employers against whom they were arrayed, recognizing the perilously narrow margin between costs and income, and fearful that any derangement of the wage scale or working hours would destroy any profit in their industry, fought back doggedly and self-righteously, for the sake of security. That is the mania, that is the underlying purpose, the motive power of our generation.

Well, I come here not to tell you what you already know, but to reinforce you in your conviction, by the conviction of another voice, that the only real security that any man ever has is the security that is inside him.

I suppose a man with some wry sense of humor was the first one who started calling bonds and stocks, securities. Of all things!! There is nothing less secure that I could think of, anywhere, at any time.

That's a kind of perverseness in our vocabulary. Men who lay aside this world's goods, men who grasp for power, thinking that somehow that will insulate us against danger, are simply deluding themselves, because when the final test of illness and bereavement and the terrible internal strains of life come upon us, all of that is irrelevant. What matters is the fight of the battlement of the soul, and its accessibility to God.

Now I say that you and I are partners at exactly this place, and it's a crucial realm because it's the place of greatest disadvantage in our society; don't fool yourselves about that. The cumulative effect of techniques is such as to almost overwhelm us. It's entirely possible to impart to each new generation in the course of eight years at most, the accumulated knowledge of the past, this demonic power which has come into our hands over the very fabric of the universe, so we've begun to touch things that only God touched until my day.

But when we're dealing with human personality, my friends — with people
(continued on page 30)



Indiana State Brotherhood Convention Banquet

A portion of the banquet hall, Grace Church, Marion and 9th Streets, Elkhart, Ind., where the Indiana Brotherhood convention was held on Nov. 4. At the speakers' table, left to right, beginning at the post, are the Rev. A. G. Alplanalp, pastor of the host church; Fernwood Ball and Calvin Ulery, of the host church, co-chairmen in charge of arrangements; the Rev. F. M. Hanes, D.D., president of the Indiana Synod; the Rev. W. Carl Satre, D.D., Augsburg Church, Toledo, Ohio, who gave an address on stewardship and evangelism, "Lutheran Men in Action"; C. P. Woodruff, toastmaster, Harold S. Barnes, Fort Wayne, president; Roy S. Hunt, Portland, secretary; Pete Miller, South Bend, vice-president; Victor L. Schneider, Indianapolis, treasurer, and Paul Kinsey, president of the host Brotherhood.

The Boy Who Could Not Smile

by STANLEY I. STUBER

This is the story of the Korean lad whose picture is on the front cover.

ON HIS face is written the entire story of the refugee situation in Korea. Fear, suffering, loss of parents, loss of home and security, are all registered in the bewildered look on his sad little face. This helpless orphan had simply gone through too much. He had lost the will to smile.

Marks of old age are seen on the lad's somber face.

His eyes reveal the terrible sight which he has witnessed in all their stark reality.

His tattered clothing is a vivid symbol of the human need of the Korean refugees.

As he sits before the dish of food supplied by the relief agencies of America, he just doesn't know what it is all about — why he has lost ev

rything; why somebody wants to keep him alive; why there is a future.

Innocent victim of war! He represents millions of refugees in Korea, India, Palestine and central Europe who need Christian aid. And the dish of food before him is symbolic of what the Christians of America intend to do for these suffering people

through their united relief and reconstruction appeal, "One Great Hour of Sharing."

This little lad, after many days of loving care, learned how to smile again. Will you help some other orphan smile again by making a generous contribution, through your own local church, to this united appeal?



N. L. C. News Photo

Planning Session, 1952 United Appeal, "One Great Hour of Sharing"

The eight church bodies in the National Lutheran Council are coordinating their Lutheran World Action promotion with the One Great Hour of Sharing appeal on March 23. Over twenty Protestant and Eastern Orthodox denominations are cooperating in this fourth annual relief and reconstruction appeal. More than \$5,000,000 is being sought by the denominations and the Central Department of Church World Service of the National Council of Churches. The 1952 Lutheran World Action goal of \$2,900,000 is counted in the above total.

Seated, left to right: Dr. Stanley I. Stuber, general director of the appeal, the Rev. R. Norris Wilson, of the Congregational Christian Churches, chairman of the Administrative Committee, the Rev. Arthur S. Joice, of the Presbyterian Church in the U. S. A., chairman of the Planning Committee.

Standing: William Wilson, of the Congregational Christian Churches, Miss Ivane Saulpaugh, administrative assistant, the Rev. Rollin G. Shaffer, of the National Lutheran Council, and the Rev. R. Dean Goodwin of the American Baptist Convention.

Education For Living

by EARL S. RUDISILL

Adults and Education

THE GREAT name in European adult education is Bishop N. F. S. Grundtvig of Denmark. He was the originator of the Folk Schools for young adults. Under the inspiration and guidance of Kristen Kold these early beginnings were developed into a plan and method which practically transformed the people of this small Scandinavian country. A backward peasantry was changed into a citizenry which is mentally alert, morally strong, cooperative, and spiritually awakened.

General Adult Education

Adult education of various types has been at work in America for a long time, but the great awakening came with the first World War. The development since that time has been remarkable. In 1941 it was stated that there were 27,000,000 Americans engaged in some form of adult education. A recent Gallup Poll estimate indicates that there are now 45,000,000 adults who have taken courses, are doing so now, or want to do so. That figure represents about half the adult population of Canada and the United States.

Between 30 and 50 agencies are sponsoring adult education, ranging from women's clubs through Y.M.C.A.s, Y.W.C.A.s, public school systems, to private organizations and

universities. The courses offered have all the variety of colleges and universities, though many of them are given without all the requirements of the higher institutions of learning.

Religious Education

Of the ways that Christian education takes place in the life of an individual there are many. In the religious sphere whatever makes an appeal to a person and gets a response may be an occasion of learning. Among such situations or sources of stimulation are Bible-reading, a Sunday school lesson, a worship experience, a situation that elicits Christian sympathy and help, an experience which prompts gratitude, solution of a problem with Christian guidance, or a thousand other causes of serious thought or helpful action.

A teacher of adults may use any of the recognized 25 or 30 teaching methods — they will involve practically all the situations just mentioned. How they are used will make a big difference in results.

Most adults are not enrolled in church-school classes, but they need the help which they could receive there. Thousands more would be in such classes if the men and women now enrolled went out after them.

Self-Education

In a sense all education is self-education. No one can educate anyone

But teachers can give help. No one proceeds very far in any kind of education unless he wants to learn and makes an effort. But books, periodicals, and lesser publications offer possibilities. One can improve himself through observation, travel, experiment, work, and conversation. All of these furnish appeal-response poten-

tialities. A very rewarding educational experience is to face a problem, analyze it, try out solutions, make a decision, and then prove its efficacy in actual life. Of all these suggested ways of learning, there are variations. Wide varieties of constructive experience help make of us mature Christians.

How mature do we want to be?

Message From Headquarters

by EARLE W. BADER

Scouting Serves the Church

"Forward on Liberty's Team" will be the theme for the annual Scout Sunday observance on February 10.

IN 1952 the Boy Scout movement is launching a three-year program. The purpose of this program is to inspire all who are engaged in this great cause to go Forward on Liberty's team in the attainment of specific objectives related to "The Boy", "Our Movement" and "Our Nation".

Since there is a strong spiritual current running through the whole three-year program, it is appropriate that members of the Boy Scout movement should gather in their respective churches on Boy Scout Sunday, February 10, to receive divine guidance and strength for the task that lies ahead.

It is the sincere hope of the ULCA Boy Scout Committee that our pastors, church councilmen and troop committees will join hands in the observance of Scout Sunday on Feb. 10. Most desirable is a recognition of the occa-

sion at the regular worship service, regardless of whether or not your congregation sponsors a Boy Scout troop.

It is vitally important that all free people and especially our youth today develop a sound philosophy of life, have a positive program of activity as free citizens and have a passion for freedom. Since freedom has its source in religious concepts and depends on the practice of religion for its preservation, it is vitally important that these lofty principles upon which our nation were founded should again be laid on the hearts of scouts, scouters and our congregations alike on this important occasion.

The accentuation of spiritual values and blending of scouting into the program of the church is the goal of the Scout Sunday observance. In these days of confused thinking we need to be reminded that the basic character-building agencies — the home, church and school — are the best means to inculcate the spirit of Christian liberty into the hearts and minds of our

Lutheran scouts and their adult leaders.

There are Boy Scouts in every congregation and in every community. It is for them that Scout Sunday is set apart. Let's make it a day that the boys will remember — a day that will point up the fact that their congregation is concerned about them in a specific way.

Here are a few suggestions respectfully offered to assist you in arranging your Scout Sunday observance:

1. Invite all units of your Boy Scout family to attend the worship services on Scout Sunday. Even though your church is not parent to scout units, you, no doubt, have many boys who are in scouting units connected with other institutions. It would be impressive to have them in uniform and seated in pews reserved for them in the front of the church.

2. Use your Sunday church bulletins to inform the congregation about your plans for Scout Sunday. You may wish to include an appropriate message of appreciation for what scouting is doing for your local church and community.

3. If it is not out of harmony with the practices of your congregation, it would be very desirable to have your scouts and scouters present a short program similar to the one suggested as a part of your regular worship service on Scout Sunday.

4. If there are Boy Scouts who have fulfilled all of the requirements for the *Pro Deo et Patria* award, it would be appropriate to make the presentations at the worship service on Scout

Sunday. Be sure that all arrangements for securing the award have been completed in advance.

5. A statement by the pastor concerning the *Pro Deo et Patria* Lutheran Church award and an invitation from him to counsel with boys who wish to undertake this spiritual adventure, would give much impetus to the program.

6. Recognize scouts who have already achieved the award by having them usher or participate in the services. Perhaps one of them could give a short talk on his experiences achieving the award.

7. Distribute informative literature regarding the award to scouts and their parents.

8. During Scout Week your boys should be encouraged to do some missionary work in going out to bring unchurched boys of the community into the troop, and by that means into the Sunday school and church.

9. Boy Scout Sunday could also be the occasion for a church investiture ceremony for all new Cub Scouts, Boy Scouts and Explorers of your parish who have not been publicly invested during the year.

10. Your local Boy Scout council will be eager to cooperate with you in arranging your Scout Sunday service and by making their resource materials available to you.

Space will not permit us to enumerate the many reasons for a Scout Sunday observance. However, these pertinent benefits should be a sufficient reward for your effort in arranging this service: (1) a renewed inter-

by your congregation in supporting your program of developing Lutheran churchmen and Christian citizens dedicated to the principle of a "free church serving a free people"; (2) your scoutmaster and troop committee will be encouraged to continue their unselfish service to your Lutheran boys, and (3) your scouts will be strengthened in their loyalties to their congregation when they are assured your interest in their welfare.

Since it is the desire of many pastors to arrange their own programs, we are including a general outline of Boy Scout participation which may be adapted for use at one of your worship services on February 10 or any other Sunday during February. Re-

gardless of whether you prefer to emphasize scouting at your chief service or at a vesper service, the important thing is to recognize the value of bringing your uniformed scouts and scouters to church in a group.

Please write to ULCA Boy Scout Headquarters, Market and New Streets, Bethlehem, Pa., for information to organize a Scout troop, also for a free scouting packet which contains the "Scouting in the Lutheran Church" manual and application blanks to enroll your scouts as candidates for the *Pro Deo et Patria* award.

We will also be glad to send you a suggested sermon outline on "The Worth of a Boy" based on John 6:9, for use at your Scout Sunday service.

A Suggested Program For Scout Sunday February 10

CHURCH CALL Troop Bugler
(This is the signal for scouts to come forward in good order from reserved seats in front pews — face audience)

LAG CEREMONIES Congregation
Pledge of Allegiance — Color guard may present flags.
Boy scout may lead the pledge.

To the Flag of the United States

"I pledge allegiance to the Flag of The United States of America, and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

To the Christian Flag

"I pledge allegiance to the Christian Flag and to the Saviour for whose Kingdom it stands, one Brotherhood uniting all mankind in service and love."

PRAYER Boy Scout
"Heavenly Father, through Jesus Christ our Lord, make us worthy of all our blessings, of our parents, our homes, our schools, our Church, and our Country. Lead and guide us in our recreation and our work, that it all may redound to Thy Glory. Amen."

SCOUT PROMISE AND LAW Boy Scout

TALK: "*The Pro Deo et Patria Award*" Scout
 VOCAL OR INSTRUMENTAL SELECTION Boy Sco
 SERMON: "*The Worth of a Boy*" (John 6:9) The Past
 SONG: "*Onward, Boy Scouts, Onward*" Boy Scou
 (To the tune of "*Onward Christian Soldiers*")

Onward, Boy Scouts, onward	Live the life of Honor
Brothers for the right;	Word that Truth designed;
Live our Scout Laws, gladly,	Loyal be and helpful,
Onward in their light	Friendly, courteous, kind;
Let the Oath of Loyalty	Practice now obedience,
Mark our trail each day;	With a cheerful part,
So this legend guide our journey	Thrifty, brave and clean completely
"Be Prepared", always!	Reverent in heart.

(Chorus)

Onward, Boy Scouts, onward
 Brothers for the right;
 Live the Scout Laws gladly,
 Onward in their light!

RECESSIONAL The Organi

The Scout Promise

"On my honor I will do my best;
 To do my duty to God and my country, and to obey the Scout Law;
 To help other people at all times;
 To keep myself physically strong, mentally awake and morally straight

The Scout Law

A Scout is Trustworthy	A Scout is Courteous	A Scout is Thrifty
A Scout is Loyal	A Scout is Kind	A Scout is Brave
A Scout is Helpful	A Scout is Obedient	A Scout is Clean
A Scout is Friendly	A Scout is Cheerful	A Scout is Reverent

N. B. Please note that Cub Scouts, Boy Scouts or explorers may be used in tl
 program.

Mark these dates on your calendar

September 20 and 21

When the 18th biennial convention of the Brotherhood of the United
 Lutheran Church in America will be held at the Luther Place Memo-
 rial Lutheran Church,

Washington, D. C.

The fellowship banquet will be held at the Mayflower Hotel, Wash-
 ington, D. C., on Saturday, September 20.

Watch for complete convention details in future issues of *Lutheran*
Men.



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The March-April number, covering the Lenten and Easter season, is now being distributed. Scripture, meditations, prayers, and thoughts for the day are appropriately chosen for this sacred period. Join now with families in mansions and cottages the world around, join with the great and the humble who each day find inspiration and help through sharing at least a few minutes of devotion.

For distribution to groups or churches the cost is only 5 cents per copy when ten or more are sent to one address. Individual yearly subscriptions (six bimonthly issues) are 50 cents.

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Brotherhood in Action

by CHARLES F. BROBST

Men Must Know

II. Christ's Church

FACING THE fact of Christ means facing the fact of his Church. His identity with his Church is unmistakable. He lives in it and works through it.

Christ built his Church to overcome the kingdom of evil through it. "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." War against sin and wickedness is waged through his Church. It is the channel through which Christ's influence flows.

Christ concentrated, during the three years of his ministry, on building a body of loyal followers. He devoted much time to the training of the twelve disciples. He spent the night before his crucifixion in strengthening the bond between himself and his disciples. The farewell prayer that night was for the unity of his followers.

Christ equipped the Church on the day of Pentecost. In the Acts is written the marvelous victories of Christ for the first 30 years. Nothing could be more clear than that Christ achieved these mighty works through his Church. The kingdom of God is dependent upon the Church, and the Church depends upon its members.

The indifference of men to the church can in large measure be attributed to a lack of clear understanding

and deep conviction about it. Some men make no difference between the Church and other institutions and some even prefer other organizations for fellowship and service. The first necessity is to make men loyal to it. This prepares the way to bring outside men into it.

The difference between the Church and other institutions is not as great today as it was years ago. Many institutions are doing many things which the Church alone did formerly. They have caught up with the Church in certain forms of service. The Church has not forged ahead in setting up higher ideals and in more efficient and more spiritual service to mankind. We need not regret that other institutions render more Christian service but should see to it that the Church goes far beyond them in teaching and service.

The men of the Church must know the Church. Many aids are available. The study of the Bible is first in importance. Books and church periodicals are helpful. Sermons, Sunday-school lessons, Brotherhood topics are sources of information.

Men also learn by doing. The teacher always learns more than the pupil. Teaching a Sunday-school class, presenting topics at Brotherhood meetings, serving on committees, etc., are invaluable avenues of learning more about Christ and his Church.

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The Editor's Page

A Timely Emphasis!

Emphasis upon "The Bible in Daily Living" comes, this year, at a time not only when it is desperately needed but when it is most difficult to get people to read anything serious, to say nothing of reading the Bible.

A survey in a certain city disclosed that at least 80 per cent of the adults who were interviewed, and 90 per cent of their children, read comic books regularly. Is this the caliber of material people are consuming and subconsciously applying to their lives?

Have you ever noticed that about 98 per cent of those who habitually read while riding buses and subway trains, seem to have a newspaper in front of them?

Futhermore, there is the lure of television!

Those of you who live in areas where this item of progress (?) has not yet become epidemic cannot possibly realize what a time-consumer this new advance of civilization can be and how quickly it can bring about degeneration of the reading muscles. Picture innocent little children, at dinner time, with their meal upon a card table in front of the television set in the living-room, watching a 20-year-old western film!

That is progress!

Then there is the recent announcement by a learned professor of liberal arts from a certain point of view who says it ain't bad if you have poor grammar because it won't do nobody no harm. He can't talk and write Bad English — it is the highbrows who are concerned for perfection;

Take the typical radio quiz show. The question is asked the contestant for the jackpot, "Is Chicago in the eastern or the western hemisphere?" and when the correct answer is given perhaps after a bit of prompting by the quizmaster, there is a thunderous round of applause for the achievement of the contestant.

The cigar of Groucho Marx and the names of Milton Berle and Art Godfrey are better known than the revelation of God in Jesus Christ in the Bible — even among many who call themselves Christians.

Is this typical of America in 1938? If it is, what a prospect for this new year! What a challenge the church faces! How timely the emphasis upon reading the Bible and applying it to daily life!

Let us, in our local Brotherhoods and churches, support this church-wide emphasis upon "The Bible in Daily Living."

—Joseph B. Moore

Prescription for Wanderlust

Whenever a certain man gets the itch to visit or live in another place, he subscribes the local paper published there and reads it every day for a month. By that time, he usually discovers that things are worse there than they are at home.

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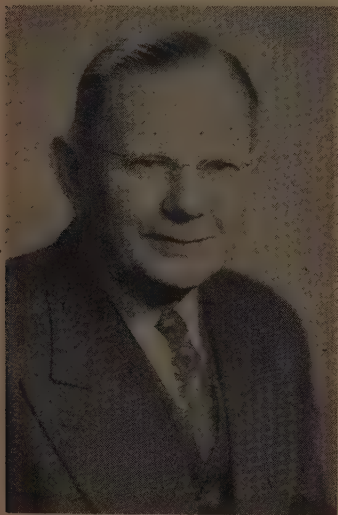
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The Christian and His Bible

by EDWARD C. FENDT



Author

Doctor Edward C. Fendt is the dean of the Evangelical Lutheran Theological Seminary, Capital University, Columbus, Ohio. He is also professor of systematic theology at that institution.

Dr. Fendt received his A.B. degree from Capital in 1925, and three years later was graduated from the theological seminary with the B.D. degree. He was an instructor in Greek and Bible at Capital University from 1928 to 1936. In 1936 he was called to the professorship of systematic theology at the seminary in Columbus, and in 1946 became dean of the seminary.

Dr. Fendt served as the chairman of the editorial committee that published "What Lutherans are Thinking." He is a member of the Committee on Fellowship and Unity of the American Lutheran Church.

Editorial Committee

Arthur H. Getz, chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S.

BEFORE THE printing press was invented, copies of the Holy Scriptures had to be penned by hand, and very few homes had a complete Bible. Only universities, cathedrals, monasteries and the libraries of the nobility could boast possession of the entire Old and New Testaments for each Sunday and the festival days.

In the centuries since the Reformation the Bible has been widely circulated among Protestants. It is still the "best seller" in the whole range of book publications. In many homes every member of the family has his own copy. But this does not necessarily mean that the Bible is universally read or used effectively.

Uses and Abuses

Almost every Christian has his favorite sections of the Bible. Among Lutherans prominence is usually given to the sections dealing with God's love in providing a Saviour. Sufferers have their choice selections to comfort them, and propagandists make their selections in order to win others.

M. Brock. Topics prepared under auspices of the American Federation of Lutheran Brotherhoods.

Aims

1. To discover the present use and abuse of the Bible.
2. To give thought to the purpose of the Scriptures.
3. To consider why the Bible should be read.
4. To learn effective ways of reading and studying the Bible.

air viewpoint and conviction. Each person uses the Bible according to his education or his background of experience. The question is often asked why there are so many denominations when there is but one Bible. The answer is simple. The Bible has many interpreters. Unless the reader is willing to let God speak to him through the Scriptures he may come to strange conclusions.

The basic requisite for a profitable study of the Bible is to approach it as God's Word to man. It conveys a revelation of God and his will to man in every age. From the beginning to the end it testifies of the One whom God sent to be our Saviour. Again and again it testifies that man is a sinner, capable of freeing himself from sin and its effects. But it also assures the sinner that pardon and release are provided through Christ, and that all men are included in God's gracious plan of salvation. It is only when this purifying message is understood and believed that the reader will appreciate the real purpose and meaning of the Bible.

As long as a man reads the Bible to learn what God requires of him in order that he may rid himself of sin and merit God's good will, he will think of the Bible as a book that is hard to understand. He will eventually discover, as God's Word indeed reveals, that man cannot attain perfection by his own efforts. Why then even try? Why bother reading the Bible if such reading only makes sin clearer and more personal? But reading the Bible does more than this. It confronts the reader with God's unbounded love, and speaks to him about Jesus Christ and his work in man's behalf and as man's substitute. The God once hidden in the strict demands of the Law is revealed in the comforting promises of the Gospel.

Why the Scriptures Were Written

Many people search the Scriptures to find what is not there. To demand that the Bible give a complete history of mankind up to the days of the apostles, or to assume that results of modern scientific research must be completely anticipated by the writers of the sacred Scriptures is to demand something that the Bible does not contain. To assume that such things are there, and then interpret the Scriptures as though they were, only serves to confuse people concerning the purpose of the Scriptures. It detracts from the central message of Scripture and causes men to debate issues hardly relevant to the truth of Scripture. To write a history of Egypt, with only the Old Testament materials on Egypt as information, can hardly be called a satisfactory historical study. Or to

Worship

Hymn: "Lord, Keep Us Steadfast in Thy Word" — No. 167 C. S. B., or No. 121 P. S. H.

Scripture: Deuteronomy 6:6-9.

Prayer.

Special Music

Hymn: "Lord, Thy Word Abideth" — No. 168 C. S. B., or No. 119 P. S. H.

pic.

Hymn: "Spread, O Spread, Thou Mighty Word" — No. 166 C. S. B., or No. 120 P. S. H.

Prayer, including the Lord's Prayer.

Benediction.

Silence.

Blessings and Refreshments.

write a textbook on astronomy, with only the Biblical references to this science as the source of information, will hardly result in a recognized text on this subject.

The Bible is a complete and sufficient library on one subject: the salvation of mankind as provided by God through Jesus Christ. In fact the various books of the Bible are the only source of information available to man concerning who Jesus is and why he came to earth. All that the church teaches regarding him has been learned from the sacred record of the Scriptures. Every claim made for him or about him must be verified by the information in that record. That is why our church has always regarded and recognized the sacred Scriptures as "the sole source and norm of Christian faith and life."

The matter may be stated in still broader terms. The Bible is a complete and sufficient library on the relationship between God and man. On the one hand there is the relationship between the holy God and sinful man; on the other hand there is the relationship between a loving God and redeemed man. What sinful man could not do, and did not want to do, God accomplished for him through Jesus Christ and the work of the Holy Spirit. Christ fulfilled the will of God perfectly in man's stead, suffered the penalty of man's sin in man's stead, and thus covered man's sin with his righteousness. He entered into death to bring man, held in the grip of death, unto life with himself. He conquered sin, death, and Satan, in whose

bondage man would have remained and opened for man the way to everlasting with God.

In order that men everywhere hear of this atonement for sin and release from the power of Satan's death, God sends his Spirit abroad into the world to testify to men of Christ's work in Christ and through Christ. The Holy Spirit brings to men the announcement of victory over the powers that enslaved them. He brings to man the power to live as the children of God through Christ's victory. The Holy Spirit seeks to win him to righteousness in Christ.

This is the central and all-pervading theme of the entire Bible. It is against man's innate and stubborn resistance to God, God continues to send his Spirit to testify of God's love for man. It is a way that man cannot discover or attain himself. It is the way God ordained and manifested in the world in Christ. It is a way that is received and experienced as a gift from God.

Why Read the Bible?

Some people, and among them many church members, do not feel the need to read the Bible regularly. They subscribe to the statements of the Apostles' Creed and attend church services regularly. They believe in the things they hear in the church service. They seek to put into daily life the lessons learned in Sunday school and church. Why read the Bible at home in addition to all this? Here are some of the reasons:

1. Every Christian home should have daily family worship. Far

ship has two parts: (1) God speaking to the family, and (2) members of the family speaking unity to God. It is important that we speak to God. He wants us to do that. It is even more important that he speak to us. Who will claim that we do not need the daily instruction, admonition, comfort, and guidance which come from letting God speak to us through his Holy Word.

2. Children need instruction in God's Word in the home. The instruction received in Sunday school, catechetical class, vacation church school, and other congregational agencies do not suffice. It is interesting in this connection to remember that Dr. Martin Luther intended his Small Catechism to be a handbook for use by fathers as they instructed members of their household. All the materials in the catechism are drawn from the Scriptures, and the Catechism serves as an excellent introduction to the Bible.

3. Bible reading should be a lifelong habit, lest doctrines and facts learned long ago grow vague. How many of us can remember Bible facts without rereading or rehearsing them from time to time? The regular Bible reader is never the one who does not know the will of God for him. The one who has neglected to read the Bible is the one who wants to know quickly what the Lord would have him do in a particular situation, and is disappointed when the Lord does not give him a specific answer to his prayer beyond that which the Holy Spirit conveys through the Scriptures.

4. Human opinions and human in-

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terpretations need the light which can be shed upon them by the Scriptures. We should drink deeply of the waters of life, lest we perish from thirst in the wilderness of human speculation and theory.

5. We should read the Bible regularly in order that we may be established in the truth of God's Word. Never before has there been such a bedlam of voices which claim to speak for Christ. How can the humble Christian know who is right, or what is to be done? The answer is simple: Let him consult his Bible, where God speaks to him with authority. It is only when he knows his Bible well, from cover to cover, that he will be able to judge with accuracy.

Effective Use of the Bible

The importance of reading and studying the Bible can hardly be emphasized too greatly. Such reading and study are important for every Christian for at least three reasons:

(1) The Bible has had an important part in his development up to this moment, and it must have an important place in his future growth. (2) It has held and must continue to hold an important place in the church's life. It must permeate worship, be the

basis of the church's teaching, be the source of the church's message, be the means whereby the church wins others into its fellowship, and guide the church's entire program. (3) It has been an uplifting influence in the world in past history, and it must continue to be the means whereby the world is raised to ever higher levels of living.

In order that these things may be accomplished it is important for the Bible student to make use of adequate helps. Bible helps which should be used include: (1) various versions of the Bible — King James, Revised Standard, Moffat, Smith and Goodspeed, and others; (2) a good Bible dictionary; (3) a Bible concordance; (4) a Bible commentary; (5) books dealing with the Bible, such as Bible geographies, histories, and Bible introductions.

Among the helpful methods of Bible study are the following:

1. *Study the Bible by books:* The following outline indicates the procedure:

(1) Select the book that is to be studied.

(2) Read it from beginning to end at one sitting.

(3) Read it a second time, now noting who wrote it, why he wrote it, for whom it was written, and what it contains.

(4) Find out as much as possible about the author, the time and place of writing, the conditions which then existed, and the reason why the book was written. Record your discovery in a notebook.

(5) Study the book section by section. Note important truths which the book sets forth.

(6) Go through your notes and arrange them in logical order.

(7) Read the entire book again in single sitting.

2. *Study the Bible by topics.*

(1) Make a list of the subjects you want to study — sin, salvation, death, eternal life, prayer, etc.

(2) Select from your list one subject for immediate study.

(3) Look up the selected subject in a concordance and note the indicated references.

(4) Study the Bible passages, when necessary consult a Bible commentary. Make notes as you study.

(5) Look up the subject in a Bible dictionary and compare what you find there with your own notes.

3. *Study the Bible by historical periods.*

(1) Select the historical period which you want to study — the Old Testament period, the period of the kingdom, the apostolic age, etc.

(2) Find out the Biblical books dealing with the period you want to study.

(3) Read the Bible books dealing with the historical period you want to study, making notes on the history, great characters, institutions, and religious faith and life of the people.

(4) Read up on each of the subjects in a Bible dictionary or a Bible history.

(5) Compare what you find in these books with the notes you have made.

4. *Study the Bible by lessons.* This is the method used by most members of the church school. The steps include:

- (1) Study the Bible passage and all that it is written in, the lesson helps which are provided.
- (2) Study about the book of the Bible from which the lesson is taken, following the steps indicated above under item 1.
- (3) Study the main points of the lesson, looking up the topic in a Bible concordance and studying the additional Bible passages. (cf. item 2, above).
- (4) Keep a record of your findings in a notebook for future reference.

For Discussion

1. Why are there so many denominations, and yet all claim to be based on the Bible?
2. What is the primary purpose of the Bible?
3. List as many reasons as possible why people should read the Bible. Discuss these reasons in some detail.
4. Examine various versions of the Bible and discuss their special merits for our day. Make use of the Bible exhibit in this connection.
5. Let several members of the Brotherhood describe the methods they use in studying the Bible. Discuss these methods, and if necessary supplement the discussion with some of the information found above under "Effective Use of the Bible."

Suggestions for Action

1. Plan for more effective use of the Bible in the homes of members of the Brotherhood.

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2. Plan for the expansion of adult Bible study in the Sunday school.

3. Arrange a short-term Bible study for weekday evenings under the guidance of the pastor or some other consecrated and capable leader.

4. Plan to purchase good Bible helps for the congregational library, such as commentaries, dictionaries, concordances, and atlases.

My Church, My Church Assignment for the April Meeting

How much do you know about the church? What is the difference between the **church** and a **denomination** and a **congregation**? What do we mean by the church **militant**, and the church **triumphant**? What are the benefits derived from church membership? What are the obligations resulting from church membership?

These are only a few of the questions which will be discussed at the April meeting of the Brotherhood, when the topic will be "The Christian and His Church." In preparation for that meeting appoint committees to bring in reports on the following assignments:

1. Which denominations have churches in our community? How do they differ from our church?
2. Give a brief history of our congregation (when founded, what assistance was given by the church-at-large, how many charter members did it have, what is its present membership, what organizations have been developed within the congregation, what has it done to extend the kingdom at home and abroad).

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(continued from page 11)

ple of every age and type — we must begin at the beginning, we must begin with personality. We can't have the advantage of accumulative effect. It makes many educators despair. They say there's no longer time. But the other side of life which bulges in such unbalance in our day will completely outweigh anything we can do on the side of character, because in every generation, yes, in each successive year, we're starting farther behind scratch than our fathers ever did in this unequal race.

I welcome you wholeheartedly in this partnership, because I know and you know, that if business as usual is craven in time of war, so devotion, as usual, on the side of the soul and the personality of man, is disastrous today.

I don't know how lavish your predecessors were in their fervor for boys; I know that you must triple it to make a proportionately equal impact on the rapidly spinning generation in which we live. For that I join hands with you and so do the churches. We recognize our natural allies where they are, and we need allies, as you do, against all the impersonal forces of civilization that seems bent on its own ruin, and strives to impersonalize man.

Look at the prodigal wealth of technical wealth of our day. Look at the radio. Wasn't it Chesterton who ironically said, what a pity it was that the radio, the most marvelous means of human communication, was discovered at precisely the moment when anybody had anything to say? I don't want to it too, spasmodically, and tempted to agree.

Look at the airplane. A certain major general, I'm sure he must have been telling the truth because he was a major general, said that he thought the rapidity of transportation in our days was the surest guarantee for the future of peace among men. Well, every time I'm in Gander Airport, Newfoundland, which is too frequently, on account of the terms of my contract, I think of the fact that on the average every 11 minutes for the entire duration of the war, at least one plane crossed the Atlantic going eastward, bearing destruction as our contribution to the world of our day.

What utter and insane nonsense to think that the technical inventions of our self can bring moral quality. It has increased importance. It speeds up the tempo, and like everything else, man, that tempo spins to its destruction, unless there is the Word of God in the hearts of men.

I am a father. You had my son in the Boy Scout movement. You have done them good. But, I assure you, as a father and as one who hopes to be a grandfather, that we must do something about what we have done if we are ever to hold the pace of our day.

God bless you in your great work.

Official Notice

The 1950 Cedar Rapids convention proved the following recommendation:

That the executive committee of the Brotherhood of the ULCA should be requested and authorized to take all necessary steps and make all resulting recommendations to the next convention to clarify the meaning of the word "members" in regard to the active synodical brotherhoods and the right to appoint delegates at large, according to Section IV—Delegates—Item 1, sentence 1, of the By-Laws. After carefully considering this matter, the executive committee of the ULCA Brotherhood at their annual meeting on July 14, 1951, unanimously approved the following:

That the word "members" appearing in Section 4—Delegates—Item 1, sentence 1, of the ULCA Brotherhood By-Laws be interpreted to mean "dues-paying members of chartered congregational brotherhoods" in computing the number of delegates at large from synodical brotherhoods to the biennial convention of the ULCA Brotherhood.

We are sharing this information with you at this early date so your synodical brotherhood officers may be fully informed of the executive committee's interpretation of the ULCA Brotherhood Constitution and By-

Laws when you are selecting your delegates at large for the 1952 biennial convention of the ULCA Brotherhood.

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